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### Tis the season

The holidays are upon us. There are gatherings and parties galore. It's a time of coming together and sharing with each. A sharing not only of gifts or material things but of the spirit and friendship. A time of renewing contacts with family, friends and co-workers.

It is a time of parties and tournaments. Everyone has fun. Well, almost everyone. There are the people who drink and drive, and the people who are in accidents because of people who drank and drove.

Combine this with the fact that the Cree territory has the highest rate of motor-vehicle accidents in all of Quebec, and you know you have the makings of a problem. It's a problem that has brought people together to look at lowering the statistics and saving our future. A regional coalition has formed that includes drug and alcohol workers, Cree health board members, the police, local government and individuals who have lost family members to drinking-and-driving accidents.

Out of the nine deaths in the Cree territory last year in motor vehicle accidents, five were teenagers or younger, three were in their 20's and only one was an older person.

So we are asking you not to drink and drive, but to get designated drivers or if you're at a holiday tournament to use Operation Nez Rouze. Another thing we're looking for is poems about drinking and driving. Below is an example. Please send them to The Nation. In the meantime, Merry Christmas from all of us and have a happy safe holiday.

-BY WILLIAM NICHOLLS

#### The Graduation Poem

I went to a party, mom. I remembered what you said. You told me not to drink, mom, so I drank soda instead. I felt really proud inside, mom, the way you said I would. I didn't drink and drive, mom, even though the others said I should. I know I did the right thing, mom; I know you're always right. Now the party is finally ending, mom, as everyone drives out of sight. As I got into my car, mom, I knew I'd get home in one piece because of the way you raise, mom, so responsible and sweet. I started to drive away, mom, but as I pulled onto the road the other car didn't see me, mom, and it hit me like a load. As I lie here on the pavement, mom, I hear the policeman say, The other guy is drunk, mom, and now I'm the one who'll pay. I'm lying here dying, mom, I wish you'd get here soon. How come this happened to me, mom? My life burst like a balloon. There is blood all around me, mom; most of it is mine. I hear the paramedic say, mom, I'll be dead in a short time. I just wanted to tell you, mom, I swear I didn't drink. It was the others, mom, the other didn't think. He didn't know where he was going, mom, he was probably at the same party as I.

The difference is, mom, he drank and I will die. Why do people drink, mom? It can ruin your whole life.

I'm feeling sharp pains now, mom, pains like a knife.

The guy who hit me is walking, mom, I don't think it's fair.

I'm lying here dying, mom, while all he can do is stare.

Tell my brother not to cry, mom, tell daddy to be brave.

And when I get to heaven, mom, write "Daddy's girl" on my grave.

Someone should have told him, mom, not to drink and drive.

If only they'd have taken the time, mom, I would still be alive.

My breath is getting shorter, mom, I'm becoming very scared.

Please don't cry for me, mom, because when I needed you, you were always there.

I have one last question, mom, before I say goodbye.

I didn't ever drink, mom, so why am I to die?

This is the end, mom, I wish I could look you in the eye.

To say these final words, mom, I love you... and goodbye.

#### (Author unknown)

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Roggan Lake, Chisasibi Photographer: Neil Diamond Cover Design: Sylvia Tennisco

### reznotes by Nee & Dee

The art of gift giving is not something that's learned. It is a gift. We like gifting, regifting, degifting. We were given the gift of gift giving. As t'is the season, our gift to you: gift suggestions to make the season easier and merrier.

Native wannabe: An Indian name and perform a ceremony for them. A suggestion: Stands With Head in Clouds, or Talks with Funny Accent.

Person who just got out of treatment: Chicken Soup for the Recovering Addict's Soul

Just dumped friend: Blind date

Student: Care package with soap, toilet paper, canned goods, toothpaste, condoms, etc.

Slob: Dustbuster

Colleague at work you don't like but have to buy for anyway: Box of chocolates - get 'em early when they're on special at Jean Coutu. Woohoo!

Person you just dumped but want to stay friends with: You don't want to spend TOO much money. Ten dollars is a good limit to set, just a little something to stay on their good side but that they won't read anything more into it - a gift certificate to the movies

Person who just dumped you: You wanna win them back. This one will cost just a bit more money - a trip for two to that tropical island all-inclusive getaway, with your name on one of the tickets.

You want revenge: Photo album with copies of all those compromising photos you have been saving, to remind them you've got the goods on them and you ain't about to let go just yet.

Relieved to finally be out of the relationship: You don't want them to know how happy you are. Get them a cheesy wall plaque saying, "If you love someone, set them free blahblahblah."

Upstairs neighbour you borrow sugar from: You don't really know them and can't spend too much money since you have to buy for all of the above, but want to stay on their good side (your phone was just cut off). A Christmas card with a \$10 certificate to the gas station will do.

Corner store guy: Very friendly, always makes boring conversation - a book of crossword puzzles to while away the hours between customers.

Newlyweds: Not a toaster, they have seven and will be giving you one. Opt for the unusual - something to brighten up their new love nest. Chinese paper lanterns offers soft lighting and atmosphere for those first-time tender moments, during that all-too-brief honeymoon stage of marriage.

Person you have a crush on: You can't be too obvious, while still sending a clear signal that you are available. A photo of you shot from your good side when you were 10 pounds lighter, just to show them your potential.

In-laws to be: You want to impress them. Money is no object. A high-definition stereo TV set with all the fixin's, if you can afford it. It's smooth sailing from here. The nudist: Forget clothing. That includes socks, lingerie, suspenders, ties and hats. Instead, help them out by offering them home hair-removal products.

Plumber: A belt or a tuck-in shirt. Need we say more?

Passionate artist: Chocolate body paint so they can practice their technique on their muse of the hour.

Musician: Sheet music, guitar picks, metronome, anything to do with music. They're usually the easiest to buy for.

Shopaholic: Impossible to shop for. Study them throughout the year and pick up on their shopping tastes and patterns. Get them one item in every available colour. Keep the reciept - they'll probably return it.

Phone addict: Long-distance phone cards. If you're particularly close to them, get them a headset adapter for their phone. Those look SOOOO cool.

Bookworm: Bookmark, itty bitty book light, bookends, subscription to book club, magazine, or books on tape.

Hunter: Nightvision binoculars so they never have to give up.

The separatist: Canadian flag just to rub it in. Or burn.

Coffee drinker: Coffee grinder, obviously. Or a pound of Kenyan. It's the best out there.

Smoker: A cigarette holder. Or Topol, the smoker's toothpaste. Or a carton of cigarettes if you can't be bothered.

Person who just quit smoking: Gum, candies, Nicorettes, a jar full of old stinky butts to remind them of what they're missing.

Mother: Something to treat herself after treating you for all these years. A nice gift basket filled with chocolates, cheese, jams, various confections, bath oils, lotions, soaps, wine, perfume, etc. Use your imagination.

Father: A bottle of cologne that your mother especially likes. A bottle of expensive liqueur always brings a smile.

Squeegee punk: Money.

Landlord: Last month's rent. Or rent a week in advance, depending on your finances.

Religious person: Two slabs of stone with the 10 Commandments engraved on them.

Disorganized person: A datebook, a bulletin board, filing system, a divider for their closet, desk, kitchen, etc.

Sweet tooth: Box of Belgium's finest chocolates or on a more domestic note, the most sugar-laden dessert recipe in your collection.

Computer nerd: Biography of Bill Gates, any gadgets that apply - CD roms, mousepad, etc.

Weird guy who talks to you all the time: Don't give him anything - you'll just encourage him.

Ex-wife: A cheap unflattering outfit several years behind in fashion to tormet her more. Tell her she'll look great.

Ex-husband: A boudoir portrait of the new and improved you since the split......... Nation is published every two weeks by Beesum Communications.

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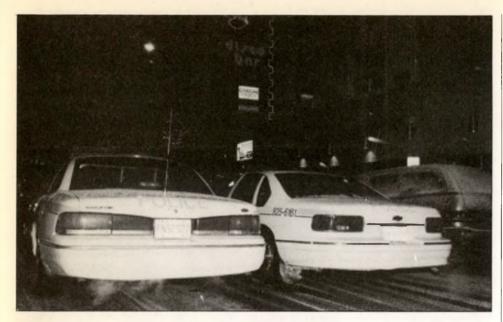
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### VIVA LAS VEGAS DEL NORTE!

A Cree idea to build a casino in Val d'Or sounds like a good way to create jobs and revenues, but its negative social impacts - like gambling addiction - can't be ignored.

So said a range of Crees and non-Crees about the casino project proposed by CreeCo., which is now being discussed by the Cree leadership.

The project is being called a "charitable casino," because profits would go to community projects in the Cree communities.

We couldn't get details on how much the casino would cost, or how many jobs would be created.

One source who is close to the project estimated the jobs could number 60 to 120.

Four possible sites in Val d'Or are being studied, and a new building may go up to accommodate the facility.

"It's not going to be a massive casinonothing like Vegas," said Jack Blacksmith, chairman of CreeCo., the Cree-owned company that would probably own the facility.

Blacksmith said the casino will likely be on the table in ongoing negotiations with the province on community-project funding.

The Idea would require approval from the Quebec government and city of Val d'Or.

Val d'Or Mayor Ronald Tétreault could not be reached. But Blacksmith said, "The town is very much supporting the idea."

Serge Maillé, Val d'Or's Industrial commissioner, likes the idea. "It should be explored," he said. Maillé said a casino would create jobs and attract tourists at a time when the city's unemployment rate has soared to almost 16 percent.

"Certainly, it would create

jobs. At first glance, it could be interesting," agreed Serge Maheux, an official at the Abitibi-Témiscamingue regional-development council.

Maheux tossed in a word of caution, however, saying the casino could hurt community groups in Val d'Or that raise funds from charity bingos. "Will the casino draw revenues from them?" he asked. He said the casino's social impacts should be studied.

Deputy Grand Chief Matthew Mukash also had a few concerns. "We have to look at the impacts," he said.

Mukash said Crees have to be consulted before the project goes ahead. "When something of this scale is going to happen, we have to get feedback from the people. You don't just build something like that - that is controversial - without feedback."

At the same time, Mukash said the potential revenues make the idea attractive. "We're in a situation where there are all kinds of shortages," he said.

Paul Gull, chief of Waswanipi, also said the social problems that come with casinos have to be addressed.

But he said the communities are hurting for funds and jobs. In Waswanipi, for example, the unemployment rate is 23 percent and rising, he said. Sixty more youth come onto the job market each year.

"We need to create 120 jobs in two years. How we do it is beyond me at the moment. We have trouble meeting all the requests for funding," he said.

"I think charitable casinos will bring something back to the communities."

# Crees win ruling in forestry case

The Crees have won a key ruling in one of the early battles of the *Mario Lord* forestry court case.

Justice Jean-Claude Croteau of Quebec Superior Court ruled that the Canadian government can't wiggle out of being a defendant in the Cree legal action.

The lawsuit, filed in the summer of 1998, says Quebec's entire forestry regime is illegal and unconstitutional. It calls on Croteau to rip up the Quebec Forest Act and nulify the timber-support licenses of two dozen of the world's biggest logging companies.

"Canada and Quebec have been using unjust and wrong interpretive strategies to undermine our rights," said Grand Chief Ted Moses in a statement.

Canada had argued that the Superior Court doesn't have jurisdiction to call the federal government as a defendant.

On November 24, Croteau decided otherwise. He ruled Canada had given up some of its sovereignty when it signed the James Bay and Northern Quebec Agreeement in 1975.

Croteau also said the agreement gave
Crees treaty rights protected by the Canadian Constitution, which the federal government must respect.

"Canada sought to be shielded, to hide from its fiduciary obligations to the Cree people," said Moses.

Meanwhile, hearings are expected to wind up early this week on the Cree request for an injunction on the renewal of cutting plans in Cree traplines. Croteau's decision is expected before Christmas.

Lawyers for the forestry companies have argued that Croteau would cause economic chaos in Quebec if he grants the injunction.

In other news, the Cree forestry campaign is starting to pay off. U.S. lumber-industry officials came to Montreal last week to meet with Crees to discuss Quebec's forestry policies, which they also have problems with for business reasons. -A.R.

### **LETTERS**

### Ojay tournament... worst??

Letter to The Nation:

While I was reading *The Nation* magazine, when you did the best of James Bay issue, it got me wondering why they would nominate Ouje-Bougoumou as the worst tournament!

I must have read that line about 100 times because I don't see myself why they would nominate it as the worst in James Bay?

This past November, when they hosted it, I can say myself that everything was at its right place in the right time.

Maybe perhaps it is the best tournament organization, compared to the CNIT.

James Neeposh and his committee members did a pretty good job that weekend, so my message to Ouje-Bougoumou is that you are a great tournament organization.

But maybe, if all the voters out there wanted to mention the Ojay Tournament last year, correct me in to that, because you are



right.

It was bad and not well-organized. But this year it surely was a great one.

Waswanipi member

### Thank you

Letter to The Nation:

I just wanted to take this opportunity to thank everyone who came to visit me at the

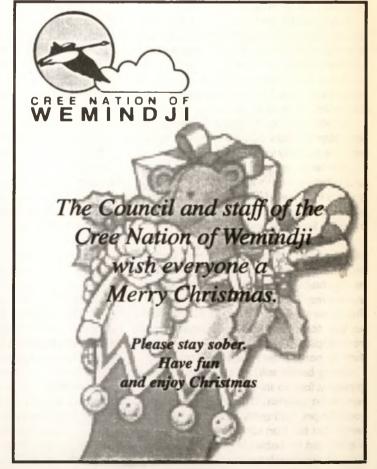
Wemindji clinic and the Val d'Or hospital.

I had a mild heart attack and was flown out of Wemindji to Vald'Or on the 23rd of October, and flown back on the fifth of November. I spent 13 days in the Val d'Or Hospital.

I have provided the list of the people who

continued on page 29







### **ONE IN THREE COASTAL BABIES HAVE ANEMIA**

by Noreen Willows

One in three Cree babies surveyed in the coastal Cree communities are anemic, according to a new study.

People with anemia often feel tired, and for this reason anemia is also called weak blood. A lack of iron in the diet is a common cause of anemia.

The anemia is mild for most of the Cree babies, and unlikely to affect health. But for as many as 11 babies out of 100, the anemia (iron deficiency) is severe enough to be considered a health problem. The results will be published in full in the Canadian Medical Association Journal in February.

A 1997 U.S. study found 5 percent of American toddlers have anemia, and 3 percent are severely iron-deficient.

Low levels of hemoglobin in the blood cause anemia. Hemoglobin contains iron, and it is iron that gives blood its red colour. Hemoglobin carries oxygen that we breathe from the lungs to the rest of the body.

The Cree babies with severe anemia were likely not getting enough iron in their diet. Iron is necessary for proper growth, and studies have shown that some babies with anemia may not do as well at school when they grow older. For these reasons, it is important to try to give very anemic babies iron drops and children iron syrup, even if they do not like the taste of the medicine.

Giving babies solid foods rich in iron beginning at four to six months of age can prevent most anemia. One food that's very good for preventing iron deficiency is infant cereal that has iron added. Broth

is also good for babies. Iron-enriched baby cereals such as bar-

ley and oats are usually offered next, followed by mixed cereals.

Babies can be introduced to vegetables and fruits once they are eating cereals. Then babies can start to eat iron-rich foods such as game, fish and red meat that is well-cooked and soft. Jars of baby food that contain pure meat are good, but the mixed meals do not contain much meat.

If a mother chooses not to breast-feed, it is important that she gives her baby iron-fortified formula until the baby is nine to 12 months old. Cow's milk should not be given to the infant for at least the first nine months because it does not contain much iron, and is known to cause anemia.

The research into anemia in Cree babies is continuing and will include babies in all nine communities. For this reason, caregivers of babies attending nine-month "well-baby clinics" have been asked to complete a questionnaire about their baby since 1998.

The anemia study was based on babies at these clinics. Most of the babies were from the coastal communities, but there was a small number from Nemaska.

The Community Health Representatives, nutritionists, nurses and doctors in each community are helping with the research. Most CHRs have now received special training about anemia, and have information for parents of young babies.

The anemia study was done in collaboration with the Cree Health Board by Noreen Willows and Dr. Katherine Gray-Donald, who are both

researchers at McGill University, and Johanne Morel, a pediatrician with the health board.

### Casino case could redefine "status"

A group of Ontario Métis and non-status Native people are saying they should get a cut from a Native-run casino near Orillia, Ont

Casino Rama, which opened in the mid-1990s, makes about \$100 million in profits a year, which goes to 130 First Nations in Ontario.

The Métis and non-status Natives are excluded from the profits. They have taken their case to the Supreme Court, saying they should get a cut.

The case could redefine what "status" means and how governments distribute funds to First Nations people.

Four provinces and the federal government intervened in the Ontario case, and are watching it closely.

The Ontario Superior Court ruled in 1996 that the Métis and non-status people are disadvantaged and were discriminated against by exclusion from the casino.

The province successfully appealed to the Ontario Court of Appeal, and now the case is at the highest court of the land.

### Aboriginal Music Awards winners announced

The first-ever Canadian Aboriginal Music Awards was held at Toronto's SkyDome in early December. Judges chose the winners from over 160 entries. The winners are...

Best Traditional Album-Historical Katutjatut Throat Singing by Alacie Tullaugaq and Lucy Amaraulik from Inukjuak, Quebec

Best Traditional Album - Contemporary For Old Times' Sake by the Little Island Cree from Island Lake First Nation, Saskatchewan

Best Pow Wow Album - Traditional
Whitefish Bay Singers, Volume 9, by the
Whitefish Bay Singers from Sandy Bay,
Ontario

Best Pow Wow Album - Contemporary
In Our Drum we trust by the Northern

continued on page 9

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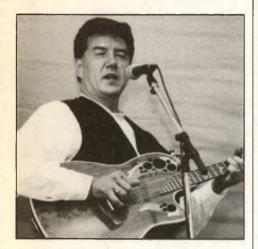
Cree Singers from Hobbema, Alberta

#### **Best Sona**

Walk Away by Fara from Vancouver, B.C.

### **Best Songwriter**

Murray Porter from the Six Nations. Ontario



#### **Best Producer**

Tom Jackson and Jon Park Wheeler for the album That Side Of the Window from Calgary, Alberta

#### **Best Album Cover Design**

Daniel Lanois, Bob Lanois and Emma Lee for the album Sketches. Derek Miller

### **Best Group of Duo**

Chester Knight and The Wind from Muskoday First Nation, Saskatchewan

### **Best Music Video**

Kehlonn by Jerry Alfred and The Medicine Beat, Northern Tutchone First Nation (Pelly Crossing), Yukon

### **Best Country or Folk Album**

Indian City by Eagle & Hawk from Winnipeg, Manitoba

#### Best Blues, Jazz or Gospel Album

The Ronnie Douglas Blues Band Live by the Ronnie Douglas Blues Band from Rama, Ontario

### **Best Male Artist**

Derek Miller from Six Nations, Ontario

#### **Best Female Artist**

Fara from Vancouver, BC



### LAND IS HEALTH, OPPRESSION IS A DISEASE"

Displacement and loss of land have hurt the health of Crees in Quebec and Manitoba, says a report tabled at an assembly of the World Health Organization.

Cross Lake, a Cree community of 4,500 people in Manitoba, has had 120 suicide attempts and seven suicides this year alone, says the report, issued jointly by Cross Lake and Chisasibi.

The Cross Lake health clinic is looking at closing down because of a lack of doctors and nurses. Supplies of medication aren't always coming in on time, leaving chronic patients without medication.

Harvard University anthropology professor Ronald Niezen, who helped write the report, said the situation in Cross Lake is of emergency proportions.

"There is nothing in place to pull this community out of this mess," he said.

Niezen said Cross Lake has appealed for help and funding from every place it could think of, but hasn't got the assistance it needs. "Funding is not proportional to the emergency," Niezen said.

As for the suicides, he said, "it isn't a group of teens but people between the ages of nine to fifty-six. This is the worst situation in Canada."

"There's a lot of unresolved grief. You can't even finish grieving one person and another one happens," said Bob Brightnose, a Cross Lake resident.

In Chisasibi, substandard housing is moldy and causes asthma and chronic bronchitis. The people who live in these old homes end up in emergency rooms in much larger numbers than people who live in other houses, according to Dr. Robert Harris, by William Nicholls

a public health physician from

Chisasibi.

Harris said that even though Canada has been declared by the United Nations as the country with the world's highest living standards, this isn't felt in the Cree communities.

"In Chisasibi, poor housing began as a social issue, became a health issue and is now a moral issue," said Harris. "It's a matter of equity, justice and fundamental human rights." Fifty per cent of the houses in Chisasibi can be considered sick, said Harris.

In an address at the WHO assembly, Dr. Gro Harlem Bruntland, the organization's director-general, said there are "few examples where (government) actions have reduced the disparities between indigenous peoples' health and that of other peoples within the national boundaries."

At the assembly, both indigenous officials and WHO representatives agreed that selfdetermination is essential for good health.

Dr. Erica-Irene Daes, chairperson of the UN Working Group on Indigenous Populations said the lack of self-determination has led to chronic disease.

Mega-hydro projects are a form of oppression that has led to depression, alcoholism and diabetes, says the Cree report.

Thirty percent of adults in both communities suffer from diabetes, with children as young as seven are developing what has usually been an adult disease. Deaths due to diabetes-related kidney disease are also on the rise, according to the report.

Daes said oppression, malnutrition, stress and depression are inter-connected issues, and they must be all dealt with to achieve an overall health strategy. "Land is health and oppression is a disease."

she said.

### THE BIG SKUNK AND

Told by John Blackned

The Indians of long ago believed that Mistabeo was the first one on earth. They believed he could not find Indians. The only thing he could find was a Wolverine. That is why the Wolverine could conjure, because a Mistabeo found him. This was the time when animal-persons could talk.

Then, when Indians came to be, people started to conjure and a Wolverine always entered a conjuring tent. As a Wolverine enters he would say, "I was the first one to make a shaking tent." When the Wolverine used to conjure he always made fun of everything he conjured. He knew he was able to beat Skunk since he killed it. (This is why he was making fun of everything - because he was able to kill the Skunk.) He bragged about himself.

As Indians came to be, the Wolverine started to be jealous of them, as they took his Mistabeo.

Did you ever see a Wolverine? [No, I only saw it in pictures. -Richard Preston]

On the rear end of a Wolverine, he looks as if it was burned. He has a mark on his rear end. When Indians came to be, the Wolverine asked them, "Where did you get the fire?" The Wolverine thought this was his fire. The Indians did not tell the Wolverine where they got their fire. They said to the Wolverine, "Go ahead and make your own fire first. Make your own fire." As the Wolverine was sitting, he started to rub the two stones together. Finally, it started to burn.

Then, the Indians told the Wolverine they would show him how they build a fire as they piled some wood. One of the Indians jumped over the wood and it started in flames. The Wolverine said to them, "You can't beat me," as he started making another fire. One of the Indians was wishing the Wolverine would burn. As the Wolverine jumped over the wood, his rear end started to burn. A lot of the Indians believe this story. The reason he was nasty to the Indians was because they took his Mistabeo away from him. He knew his Mistabeo would leave him and never return. The Wolverine's Mistabeo left for good.

-Told by John Blackned

Editor's Note: These legends are reprinted with the kind permission of Richard Preston from his 1976 graduate thesis in anthropology.



At one time the Skunk wasn't the same size it is now. They were larger than they are today. He used his widui (musk glands) to defend himself, and because of his enormous size he could kill with his widui. He didn't use any other defense.

One time, all the animals were in one tent because of being scared of the Skunk. These were: Wolverine, Mink, Fisher, Lynx, Weasel, Squirrel and any other animal that runs in the forest.

At this time, there were no human beings. The animals thought of themselves as the humans of that time, and gathered into one tent. When the Skunk is far off, and an animal crosses its trail, it knows what happens (because) its widui quivers. If the other animals are certain it is the Skunk's trail, they would always back away from this trail.

They gathered under one tent from fear of this Skunk, and they tried to think of how they could get rid of this Skunk. The Wolverine was the boss of the animals because he had a Mistabeo and also made the conjuring tent. He told his followers not to go near the path of the Skunk. They still made a mistake.

It was the Weasel that crossed the trail - he burrowed under the snow and came up close to the Skunk's trail and saw it. The Wolverine hadn't found the trail when he came back (to the tent), and he asked the animals if anyone had seen it. The Weasel was expecting some trouble for what he did. And the Skunk knew that someone had been by his trail, and so he went back down his trail. Of course, Wolverine's Mistabeo told him all that Skunk was doing along his way. Wolverine told his brothers - as all the other animals were his brothers - that someone was following their trail. The Mink, Fisher, Lynx, Squirrel and Fly said they did not see any tracks.

### WOLVERINE STORY

Finally, the Weasel said he saw the tracks. He said he didn't follow the tracks, but traveled under the snow and took a glimpse. The Wolverine told him, "He still knows you saw his tracks and is following us." The next morning, they started to move on their way. The Big Skunk followed them. He was not very far from them but did not reach them that day. So the next morning, Wolverine made a conjuring tent. Again they traveled on. All these animals were just like people before people were known. The next morning, they still traveled on and, again, Wolverine made a conjuring tent. Mistabeo told him, "The Skunk is at the place where you first settled. He is spending the night there."

In the morning they started out - but the Skunk was still on their trail. The Wolverine told his people the Skunk would catch up with them that day. There was a lake there where they lay in waiting until the Skunk came. The Wolverine said he was going to bite the opening of the widui - to keep any from coming out - and the animals doubted if he could do it.

They thought it would be the end of them.

The Skunk came upon the Wolverine, who had dug a hole and was waiting. The Skunk asked the Wolverine and the people, "Why are you traveling such great distances?" And the Wolverine answered, "It's because of your widui that everybody has to go away as far as possible." The Wolverine was peeking through a little hole, and about this time the Skunk told him to look at him, face to face. He popped up his head to see, and the Skunk spun around, but the Wolverine sprang up and got his teeth into him, clamped down the opening and stopped the liquid from coming out. He had told his people once he closed the opening that they should come running.

One he had his teeth in, he shouted (but you could hardly hear him), "I've got the opening," through the teeth. He called his people "his little brothers." These people said, "Our brother is shouting." They came running and found the Wolverine still hanging onto the Skunk's widui opening. With their spears they started stabbing the Skunk. And finally the Skunk toppled over. Their brother fell with him but he still hung on. And then the Skunk didn't move - they knew he was dead. Wolverine was still holding on when he said (through his teeth), "Little brothers, do you think he is dead now?"

Pretty soon he let go, and he got some from the widui then. He said, "Little brothers, I don't see you at all." He said he was going to run down to the bay, and after that they wouldn't be able to drink that water. He said, "I will walk to the bay. The way I see it, I killed him, and I'm going to be the one to give the orders. You won't have to be scared of the Skunk anywhere in the world."

"The Wolverine said he was going to bite the opening of the Skunk's widui-to keep any from coming out - and the animals doubted if he could do it."

He couldn't see. He had his head bowed down and he said, "You will cut him up into little pieces. There's not going to be another one born that size. Throw a few pieces to the woods, but throw more into the bay." His little brothers asked him if they could go with him to the bay. He said, "No don't go with me." They said, "Won't you walk into trees on the way?" He said, "There's only going to be one tree (of each kind) that I'm going to walk into, and then I'll come out from the bush."

He went and walked into a tree and asked the tree, "What kind of a tree are you?" And he walked into a pine tree, and he walked into another tree. He walked into another, and it was poplar. He walked into another tree, and this was balsam fir, and another - it was white spruce. For every tree he walked into, the tree always talked to him. And the last one he walked into told him he was the only tree that stands around the bay. The last object he walked into was a bush, and he ran out into the bay. He washed himself all over, and then he could hardly see.

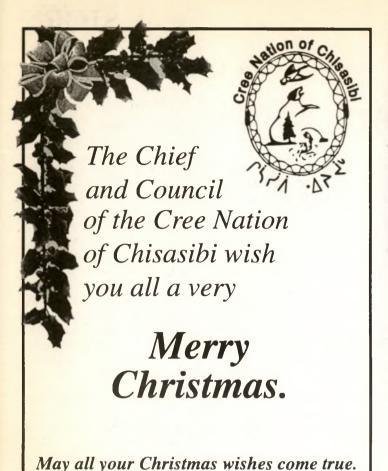
He said, "There's not going to be any person who can drink this water that's in the bay." And he said, "And there isn't going to be a person who's going to be killed by the Skunk." He went along the shore, looking around, and he remembered back about his little brothers and wondered how they were managing.

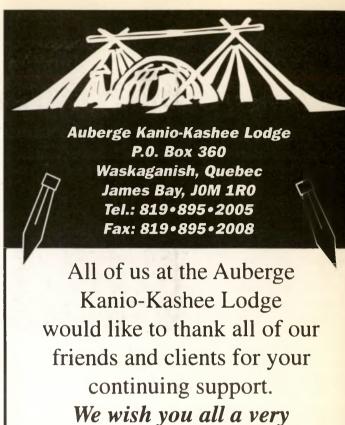
He came upon this great whale [lying on the shore], and he took one of the whale's ribs and used it as a bow. When he found the bones, he first made his bow. This was a great big whale he found. The size of one rib was the length of his bow and it was never, never going to break. After he made his bow he went home. (I don't know how long he was along the shore.)

The Wolverine cured his eyes by the salt water. The water was not going to taste like Skunk's widui, but salty. That is why the water is salty - because of the Skunk's widui. There was a lot of water, Wolverine said, and it would be all salty.

Finally, he went up again. Of course, he had a wife (another Wolverine) where he came from. His wife was dead but he had two children. He still wanted to go back.

Cont'don page 13







### **WE NEED YOUR HELP!**



Merry Christmas.

Each year, the Native Friendship Centre of Montreal (NFCM) organizes a variety of holiday activities for the urban aboriginal community. Like every year, the NFCM holds the "Santa's Party", a Christmas celebration geared specifically towards the children of NFCM's members. There are one hundred and twenty (120) toys to be given out at this event. Additionally, the NFCM has a list of over one hundred and twenty (120) requests for Christmas food baskets. On December 25th, 1999, the NFCM is holding a Christmas Dinner for members who are homeless and of low-income and unable to return to their community to celebrate with their families.

The NFCM relies heavily on monetary donations to provide a warm and caring holiday spirit for the urban aboriginal community. Any financial contribution would be greatly appreciated. A charitable tax receipt is available upon request for any amount of twenty-five dollars (\$25.00) or more.

Please make checks payable to the Native Friendship Centre of Montreal, 2001 St-Laurent, Montreal, QC H2X 2T3.

Thank you for making the holiday season special for the urban aboriginal community in need.

### THE BIG SKUNK...



Cont'd from page 11

#### The People Try to Kill Wolverine

The Wolverine's Mistabeo told him he will be leaving him soon. His Mistabeo said Indians will be around. "You will be the food for these Indians," Mistabeo told him. "All of your brothers will be food for these Indians, too." All the different kinds of trees, this Wolverine called "brother." "One thing you can have if you want," Mistabeo told the Wolverine, "is the tree. You can talk to it, if you want to talk to it, and it will talk back."

Mistabeo told him, "Someone is taking care of your children. The one who is taking care of your children is very cruel to them. Indians have found them, already. You will see these people when you find your children. I will not be leaving yet. Time will come when I will leave you," Mistabeo told the Wolverine.

Finally, he came to a tent where the people were. There were huge tracks. He thought that was the size of the people, not realizing they were wearing snowshoes. Mistabeo had also told him, "The Indians collect the very best of everything, and what is no good, they hand down to your children." Mistabeo told him, "There is a small wigwam where your children are.'

There was nobody around when he arrived. He entered the small wigwam. The Wolverine's children were inside. He asked them, "What do they feed you?" The Indians lived on caribou meat. The children said, "We only have the caribou liver." He went out and entered the Indians' own wigwam. He knew there were only children home. He asked one of the children, "Does your father have any grease?" The child answered, "Yes, he has some. It's outside on top of the place where they keep their food."

Wolverine told the child, "Let us go there and see all his feast." The child showed the Wolverine. "Here it is, his grease and also the good caribou meat." The Wolverine took all the feast to his children's wigwam. This Indian was supposed to be in charge of the feast. Wolverine has already asked the children where all the Indians were - why there was nobody home. This child said, "They killed a lot of caribou and are getting them." After the Wolverine took the grease and the caribou, he opened it and started cooking for his children. He was so angry at the Indians for mistreating his children.

### The Conjuror's Stone

Told by John Blackned

People long ago were like that, often conjuring. The conjuror (miteo) could throw a stone over a long distance and kill a man. At Eastmain it was my grandfather's grandfather who did that. He was sitting with his grandchildren. "Sit beside me," he told them. He was sitting with his axe beside him. "Someone is coming to throw a stone at me." This was all the way from Fort George to Eastmain.

At last, they could hear something, just like whistling, and this old man put up his axe, just like he wanted to stop something. Then he hit the axe. It was a little piece of rock, very nice looking. The rock fell on the crust of the snow (it was in this spring). After he picked up the rock, he started to try to send back to the conjuror who sent it. He put the piece of rock (in his hand), and then he blew at him, like that. And then the piece of rock went off. The kids said they could heat, just like somebody whistling.

The man knew the old man at Fort George who had sent the rock, and he mentioned his name. After he blew the rock, he looked there, just like he's watching the piece of rock. The other old man (at Fort George) couldn't stop the rock. So this man said, "You just watch and see what kind of story you're going to hear about him." When they heard the news for Fort George, this other old man couldn't stop the rock.

Other people long ago even used their bows and arrows for conjuring, when they wanted to do bad things like that. Where it would happen, a young man would want to get married to a woman. The old man asked for the other old man's daughter. When he couldn't get the woman to marry his son, then he started conjuring. Also, people used to hunt around, around the country. That means their country. If anyone is around there before they get there, that's when they get mad. That's when they get right to conjuring, especially when they knew the man killed a lot of meat in their country. All men are not the same at conjuring, just as some are good hunters and some are not so good.

The way kids do (fighting and manifesting strong, poorly controlled emotions) - that's the way it was long

(I asked what the people long ago, who were near a conjuror, thought about him.) The way they were doing then, people were afraid of him, some of them. When they knew what he was doing, and that he was very good at it, they were afraid of him. Whatever he told him, they would do it. They wouldn't go to stay with him, until he wants them to stay with him. That's the only time the other people will go to stay with him. Men who could conjuror used to look for some people to stay with him, some good hunter. Then they are afraid of him; they have to stay with him. Even the old women were like that. (Anderson Jolly - the translator - volunteered that he heard about the old women, too.)



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Alex, Catherine, Deantha, Ernie, Linda, Mike, Neil, Rhonda, Richard, Sylvia, Will, & Yvon

of Beesum Communications wish all the naughty and nice readers



a safe and Happy Christmas and a fun 2000



cont'd from page 13

After he finished eating, he followed the trail of the Indians who went for the caribou meat. He climbed up a tree which was overhanging on the trail. One of the Indian children told him that his father will be home soon. As the man was heading back with a toboggan full of caribou meat, the Wolverine shot an arrow at him, at the back of the head from the tree. He knocked him right down. The Wolverine took the toboggan of meat and pushed the Indian on one side of the trail. He came back on the trail pulling the toboggan of caribou meat. When they saw the track, the other Indians said, "Our brother is back."

The Wolverine dragged the toboggan of meat to the small wigwam where his children were. (One of the Indian children did tell the Wolverine that his father was getting the best caribou meat.) When the other Indians came on the trail, they found their boss lying on the side of the trail. They knew the Wolverine did the harm to their boss. They reached home and carried their caribou meat inside their wigwam. They started talking about the Wolverine and a solution to try and kill him.

Mistabeo told the Wolverine the Indians will try to kill him. He also told him to stop acting and treating these people in this manner. Mistabeo doesn't like the Wolverine killing Indians. The Indians decided how to kill the Wolverine. "If we take sips of grease, we can hit the hot grease [pan] and it will burn his eyeballs." Then they started gathering the fat from their caribou.

Wolverine's Mistabeo told him, "You will be sitting near the fire. Close your eyes (only) a bit. They will tell you, 'We are taking a sip of grease.' When you feel they are trying to hit the grease pan, throw the grease pan in the fire." So he opened his eyes a bit, and when he thought they would hit the grease pan, he threw it in the fire. He ran out. After he ran out, the Wolverine told them, "I have a feeling you are trying to kill me."

The Indians discussed another solution to kill the Wolverine. They thought, "Maybe if we have a drink of very hot blood, that would really burn him. We can throw 'frozen flat' [an inedible part of the caribou -R. Preston] in his bowl when he takes a drink of the hot blood," they said. "We are taking a drink of blood" - that will be all they would tell the Wolverine. They started gathering the "frozen flat," and one of the men was to throw them while Wolverine was drinking the hot blood from a big plate.

Of course, Mistabeo already told the Wolverine what they would try to do to him. The people called him, "We are eating blood. We are having a feast of blood." (When they had the grease, they had told him it was a feast too.) The Wolverine said, "My! They have a feast very often." They told him he was invited, so he went. He knows what they will do to him. They told him where to sit and he said, "What a complicated feast." He jumped up where he was supposed to sit. They gave him a large plate of blood. He was watching them from where he was sitting.

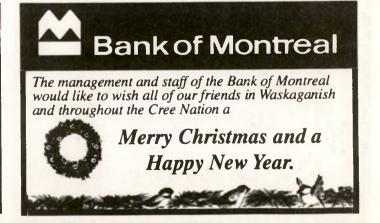
Mistabeo told him again to throw it in the fire. They could not throw any "frozen flat" at him as he threw his plate of blood in the fire. Then he jumped down and ran out. He came to the door, saying, "I still think you are trying to kill me." He told them, "Be careful of my young ones." He left them, as Mistabeo told him to be by himself and to travel alone, and that he will never be able to live with the Indians again. This is the end of the story.





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### A Christmas Message to the Cree Nation of James Bay (Québec)

From the Chief and Council of the Nemaska First Nation

As we near the coming of the Year 2000 we all have had periods of reflection of the years, which have past.

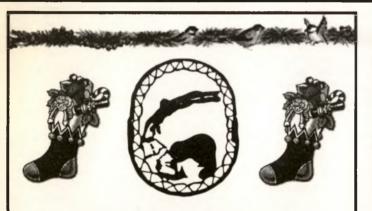
For the young, those years have produced challenges and spirited adventures, which require skills and knowledge, but need to be tempered with a sense of play and humour.

For the older person, many of our reflections have been based on where we have been - the untouched forest which has become our community and many of the political and social issues which have inspired us to be creative.

CHRISTMAS is a time of renewal. A time for us to thank our neighbour, our family member, our friends, for the gifts of their laughter and support. It is a time for thanksgiving, for the baby Jesus, for our homes, our access to the wilderness at our front door, and for each other.

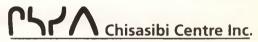
Therefore on behalf of all the members of the Council of the Nemaska First Nation

We wish you the Merriest of Christmases and the Happiest of the New Year.



Chief Kenny Loon, the Council and staff of the Cree Nation of Mistissini would like to wish the entire Cree Nation a Merry Christmas.

Have a safe and happy holiday!



P.O. Box 330 Chisasibi, Quebec JOM 1E0 Tel.: (819) 855-2838

The staff of the Chisasibi Centre Inc.
would like to wish everyone
a very Merry Christmas.



Best of the season to all our friends throughout the Cree Nation.

### WWW.APOCALYPSE.COM?

### By Neil Diamond

Hello. Can you hear me?

I am sitting here talking into a microphone. Actually, into a computer. And that computer is typing whatever I am saying. I know. I'm lazy.

My punishment for sloth will probably be that I will be sitting here emailing a love letter New Year's Eve at 11:59:59, and the dreaded white to pay a bug. (I meant Y2K bug, and that's how the computer interpreted my voice. It's already starting! I will try again.) The wife to a dog.

As I was saying, I will be sitting here New Year's Eve at the strike

of midnight doing my business, and the computer will get bitten

Many computers will freak out come 2000. Like a lot of people are doing. Now why is that? I mean the computers. Maybe not here, but what about in some tiny country you and I will never see. The people are, let's say - I will open the World Directory of Minorities and point with my finger, not my lips - the people are called Saho and live near the Horn of Africa by the Red

"...his trusty old Commodore 64 conks out, losing everything. Including his favourite game, Pong."

Sea in Eritrea. (I will have to train the computer for that name, Saho.)

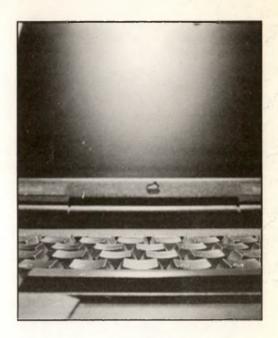
"Sandwiched between Afar and Tegre are Saho nomads and seminomads. Mostly Muslim, they have imported many social and cultural values from the plateau. Several speak local languages and have also used Arabic in commercial dealings and have long been exposed to foreign influence in the form of trade with expanding empires. Much of the land taken for re-settlement of the 500,000 refugees in Sudan is likely to be that used by these nomads."

So they are a bit like us then. Colonized, terrorized, modernized and computerized.

What will happen to the poor Saho? They must have computers. They are modern traders. Poor what's-his-name. We'll call him Aman. He will be working late this New Year's Eve. His family asleep and not expecting anything. Suddenly, as he's finishing dutifully entering last year's figures for the boss' disco, his trusty old Commodore 64 conks out, losing everything. Including his favourite game, Pong. The next day, New Year's Day, his boss comes in and poor Aman has to explain what happened. But he doesn't quite understand himself. His boss fires him and his family. What will happen to them now?

Thirteen-year-old Eric Wapachee is looking over someone's shoulder reading what the computer is typing. Eric likes computers and wants him to get off the computer so he can play native empires. "Age of Empires," Eric corrects the computer.

Eric puts on the microphone and tries to introduce himself. He



says, "My name is Eric Wapachee," into the mike. It comes out as:

"Na mean mule in the Mac love in Baghdad Nintendo Inc. and a cat Nintendo and he gave me are."

It kind of makes sense, doesn't it. The worst that will probably happen to poor Eric when the year ends is his beloved computer will not love him any more and will forget his name.

But even this might not happen to the young author of a hand-written letter sent to The Nation, obviously by someone who doesn't a computer-dependency problem:

"Hi! I am a member of the Cree community of Waswanipi. I often read The Nation as soon as I get my hands on it. I go through it first looking for information on the Y2K bug. What will happen in the year 2000? Will the power go off? For how long?

Why isn't our band telling us anything about this. How are we supposed to prepare for this? We see that the band is preparing every household with a wood stove. Making sure that everyone gets a stove. What about our food? Are we supposed to store some?

There are families with young children, you know. I know that the people in the bush will be coming back for Christmas. Maybe it's time to tell us about the Y2K. Get information on this topic and get the community together for a meeting.

Don't forget about the teachers. Invite the whole community. Thank you. From a member of Waswanipi, Quebec."

Those are very good questions. And good ideas. Why not prepare for it. You probably already have these in your home, but get more firewood, candles, fuel, food, batteries and the usual end-of-the-millennium paraphernalia.

Even if chances are we won't be affected. We have food, water and wildlife in our own backyards. And we don't need a glowing screen to get them, should, God forbid, the worst happen.



Whapmagoostui River

Δ°Λ Γ°Πθ'6" ἀ ΛΙ"Ċ; σ<"Π·ἀ° Λ; ι'° ἀ σει α σε

> Ishpi mishtikuskaahch aa pimuhtaayaan nipaahtiwaau piyaashiish aa nikimut kiyaa uchiihch aa paachi iitaapiyaan niwaapihtaan siipii aa pimichuuhch

Merry Christmas from all of us



Ar < 14°L PITO Y'U VENLU (Art d'É)

GRAND COUNCIL OF THE CREES (EEVOU ASTCHEE)

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### Corrective Measures

### Interview with Henry Mianscum

Crees will be taking a serious look at a Cree justice system in January, according to Henry Mianscum, former chief of Mistissini. A justice workshop is all set to happen mid-January in Chisasibi. We spoke with Henry Mianscum, who is one of the coordinators of the workshop, to find out what is going down.

### By William Nicholls

### The Nation: What do you feel justice is for Crees to-day? Where are we at?

Henry Mianscum: I think I'm like many of the Crees in the Cree communities, where I have no idea what justice means to me. I've seen so much injustice done to our people, as well as the justice models that came into our communities. These were foreign to us and incarcerated our people, fined the people, but there was never anything concrete to tell me what justice was all about.

I believe it is a form of administering a corrective measure to a situation where it can bring you a healthy result, as well as heal you during the process - the healing because you're hurt or you've hurt someone. You have to get healing. I can understand when someone has done a very serious crime and they're incarcerated. Perhaps justice is being done in the sense that people who are being victimized see the offender incarcerated. Maybe that's their form of justice that I have to understand. But, overall, we don't seem to have a grasp on what justice means in our communities.

### You've called what is happening now the third phase of the Cree justice project. Could you explain what the first two were, and what the third phase is?

Well, the first phase was completed in the early '90s. It was to compile all the statistical information in the Cree communities. This was all the infractions, incidents and crimes that were occurring in the communities or done by community members. We also went into the non-Native communities where there were trials involving Crees. That was to create an information base so we can go into the justice field and be able to create some sort of justice structure to benefit the Cree communities. More and more people have realized the itinerary court is not the answer. It is a foreign and ineffective justice structure.

We also wanted to find out what were the custom laws of the Crees and how they were applied. What came out in the end was the fact that we need to take those results (and answer some questions). For example, with the police, it was carrying a firearm; do we have enough police; is the police infrastructure adequate; do we have a course; do we have a judge? It was something that really stirred the interest of the Cree people to look further into having a local or regional justice authority for the Cree people.

The second phase was to have community consultations on the findings and recommendations from the first phase. These were extensive as well. We had to use consultation with the Cree people and authorities to come up with a pilot project to effect some of the aspirations of the Cree people. That's what phase three is all about. It is to come up with pilot projects in administering justice in the Cree communities.



#### So you're looking to put Cree values in a justice system?

Yes, as you know, values have eroded over the years, and if you have no values everything becomes meaningless. Many of us realize that, as parents, we used to teach our children what those values were. Truth was one, honour another and respect was one. These don't seem to play any great significance in our daily lives any more. I think we have come to the point where we have to develop a justice structure that will be respected, honoured and meets the needs of the Cree people. All of us, as Cree people, have to return back to those values - towards a Cree system of justice. If we don't, then whatever system we put in place will be meaningless and will never work. Our attitude and perception is the system that is in place - the itinerary court - is not respected, and we don't have any trust in it.

### You mentioned custom law and what went on before.

We're hoping that through the process we're undertaking right now, we can rely on the Elders or other Cree leaders. I believe we can get a lot of valuable information and input from these people. They are very knowledgeable, and I feel we have to have some sort of expertise which our Cree people have. There's no one concrete justice system that people have. There are multiple forms of justice, and we have to see if they are practical in today's Cree society.

Cont'd on page 21

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### Corrective Measures

"...we see a better person who will benefit Cree society rather than harm it."

Cont'd from page 19

### Are you talking about the worst-case scenario where you would exile someone on an island until they learned the value of human society?

I believe that banishment from the communities was something that was used for crimes, and the scale of the crime determined whether or not there would be banishment. One thing it did was teach the person you were not needed or wanted in the community for a period of time because of the wrong you did. The person took his family away from the community and for about a year there was no contact. That time alone was used as a healing process where they would have to reflect on what they did wrong. When they completed their banishment period they came back a different person.

It was something that worked very well, and I believe it could still work. It would have to be in a manner the people respected and supported. Otherwise it won't work. It was used to heal everyone, the perpetrator as well as the victim. This person was banished from the community, but it didn't mean that people lost contact with them. There were designated people who went in to check up on them and to bring food to them. These people were still a part of the Cree society.

### What are your comments on the courts using healing circles?

I don't know much about the healing circle other then it's been experimented with in some of the communities and there are positive feelings about it. We're hoping that through the justice workshop we can bring out more vital information about the healing circles that can be easily understood by the people. You have to understand it to know how it's going to work and what its purpose is going to be. It is a relatively new experience for many. I think it will be interesting to hear it. We're hoping to bring some people as guest speakers who could share with us more information related to the healing circle or other forms of measures for justice.

I don't believe there is any limit to the number that we can find. But what we want to have is the one that would be most accepted and welcomed in the community. You can't just borrow a concept that was developed by another people, and bring it into your home and hope it'll serve.

### You said Crees have some fears of the present court systems?

I don't think it's a matter of fearing what the system is going to do to you. Rather, it's a fear of not administering what justice was supposed to have done. An example was a number of years ago a young man lost his life through a shooting. To the eyes of the Cree people, justice was not administered. This guy's walking around free. As a matter of fact, after a couple of months, this guy was walking around free. That wasn't justice in the eyes of the Cree people. That's something many of us look at when we look at the justice system is in place at the moment.

Our people's perception of justice is far different from that of the non-Native. A non-Native is always punish, punish, punish. Perhaps that's the only way that society believes in to correct somebody, but the Cree people are different. We look at people and try to understand feelings as to why the person did something and also the harm or injury that was done to the community or another person. We're very much in contact with all parties in that sense. What we try to do is bring good out of what happened, even if it was very bad. That means bringing people together to solve differences or finding a way to correct a person's way of life or mental attitude. It's correcting behaviour so we see a better person who will benefit Cree society rather than harm it. That is what our people are all about. We're very forgiving.

### Who can we expect to see at the workshop?

We're looking at getting Native and non-Native experts and researchers from across Canada. They will be sharing their experiences with us on the projects we want to undertake. With their information, we'll have an idea of what we're getting ourselves into. One of our aims is to get a lot of Native input. We'll have some of the Cree Elders talking about justice administered in the traditional Cree way. Just look at it; will it work in today's society?

But the overall intent of this is to come up with a Cree justice initiative that will be supported and accepted in all of the nine Cree communities. Right now what we have is six different local justice initiatives that are endorsed by Quebec or the federal government. But these are doomed to fail as they don't receive adequate funding, there's insufficient training and you don't have the personnel to carry it out. The government is always looking for something for us to do in which they look good but we're doomed to failure. Here we are saying the itinerary court system is a farce, and yet we have an opportunity that is given to us.

If we don't have the adequate resources, then it's doomed to fail. So we're hoping the justice workshop will bring revelations about what is happening in all the Cree communities and why it isn't working, why is the government only giving so much money, who is giving it and who is running it.

Our ultimate goal is to come up with the Cree justice initiative. From there we would know what our mission would be. That is to continue building it so each of the communities and the Cree Nation itself would have a justice system they can call their own.



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Canada

### UNDER THE NORTHERN SKY

### MARY WABANO

### by Xavier Kataquapit

With the passing of Mary Wabano in Attawapiskat recently, the traditional Cree way of living has also slipped away. Mary, who was 98 years of age, was born in the James Bay lowlands in 1901 when the James Bay Crees were still living a nomadic way of life. Her husband John died a few years ago.

Ironically, it was not until she moved into the community of Attawapiskat that she took sick and passed away. She was just too old to keep living on the land and, at the urging of many people, came in from her traditional wilderness home to live more comfortably in Attawapiskat. A recent wave of flu made many in the community sick and, when it hit Mary, she was too weak with age and her immune system had not developed over the years. This resulted in her passing. I can't help but think that maybe if she had stayed out on the land she would have lived well past 100 years of age.

She had only been living in the community since August. In the fall of 1998 she was medevac'ed out of her very remote home on the Ekwan River to Moose Factory for treatment of a stomach ailment. This, combined with failing eyesight, led to her having to give up her life on the land.

Mary was a very special Elder with much knowledge of the traditional Cree way of life. My dad and my brother Anthony have described the scene where she lived all her life. In the summer Mary and her son Peter lived in a kind of meegwam, which was basically a tent, known as a Maki-Oskinikan. This is a beautiful spot called Neh-Aish-Kooyaow on the Ekwan River, about 130 miles north of Attawapiskat by water travel.

In the winter Mary and her son lived in an Aski-kan, which is a traditional Cree home. The Aski-kan is in fact a building with four sides made of logs that are covered with a layer of moss. As the weather turns cold the moss freezes solid and provides excellent insulation. The ground inside the Aski-kan is made comfortable with the placement of many soft spruce bough tips that are expertly woven.

There is no electricity in this remote location, no running water and no facilities of any type. Mary and Peter were true survivalists living off the land by gathering food, hunting, trapping and cutting wood for fire. At times they would go for months without seeing another human being and I can't help but think it must have got a little bit lonely during those minus-40-degree winter nights.

Once a year in June, Mary and Peter would make the long trip by boat, a 20-foot freighter canoe, from their home. They had to travel about 80 miles on the Ekwan River just to reach the great James Bay and then the voyage was another 50 miles over big water to Attawapiskat. They would stay until late September and, loaded with the bare necessities of provisions, they would head back to Neh-Aish-Kooyaow.

Mary and Peter spent so much time on the land that they never really felt comfortable in the community.

She was provided with a new home at one point in the community but never really adapted to it and on her visits to Attawapiskat chose to stay in a small shack. My dad tells me that Mary never considered



"Mary was known for her kindness and was always happy to see any visitors who came her way."

herself a poor person but that she was very proud that she and her son Peter were independent and could live off the land with their own skills. They never asked for help from anyone.

Mary was known for her kindness and was always happy to see any visitors who came her way. She treated these travelers well and would share her stories of the traditional Cree way of life with them. Her son Peter, by the way, has chosen to return to Neh-Aish-Kooyaow to carry on in the way his mother taught him. Peter's brother, Mike, is also well-known for his knowledge of the traditional Cree way of life, and he is very comfortable in the non-Native world to the south where he has lived and worked for many years.

Mary was so much a part of the land and she had so much knowledge to pass on. That makes me feel sad to know we did not document her experience to pass on to other generations. I am sure that at her passing, the sky over Neh-Aish-Kooyaow rained tears of sadness and the wildlife must have felt her spirit pass. We lost so much when Mary went. It is time we recorded the experiences and knowledge of our Elders in Attawapiskat because once they are gone, so is this wisdom.





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Cree Newsmagazine

### OUTDOORSMAN

### A HINT FOR A CARIBOU

By Lindsay Cote

I was asked not too long ago if I'd ever had the experience of hunting in the northern parts of this country, or to be more specific, in the James Bay region. My answer is yes, and it wasn't that long ago and it wasn't in a galaxy far, far away.

It was on the northeastern side of The Bay, just outside the community of Chisasibi. I happened to have some time on my hands, and decided to make the trip to the community and visit with the friends I'd made on a previous visit.

It was a bit of a long drive but it was worth it.

The trees and rolling hills had been covered in ice and snow for quite a while by the time I got around to rolling into town. Yes, I was prepared for the cold, and had brought my winter clothes and my trusty old ski-doo suit, not to mention my Indian version of the old fruit of the looms my life-saving rabbit-fur-lined long underwear.

I was ready for anything, and my old war pony made the trip without freezing up and leaving me stranded. My friends were happy to see me and we sat around drinking tea like it was going out of style. They told me all sorts of stories of life in the community, and I shared a strange and twisted version about my home base. There were some good down-home laughs and, of course, the traditional teasing of the visitor.

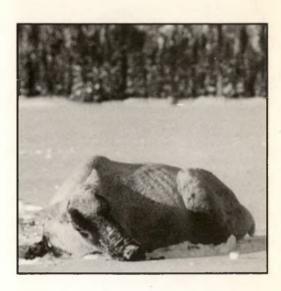
Wild meat was on the table at most meals, and that was fine with me. I can eat that stuff until the cows come home. In fact, if the cows come home, I'd still prefer wild meat. These folks knew the way to my heart and took care of me like I was one of the family. In fact, I almost didn't come home. I liked the way folks live up there and could have easily adjusted to the Cree way of life, but I had to come back to work.

Before coming back to North Bay I hinted that I would like to bring some caribou meat back with me. Hinting was the easy part, but by hinting I found out how things work in that community. These folks have quite a sense of humor, especially when they let it all hang out. After my hint came the response. In no time flat I found myself on the back of a ski-doo sailing across a frozen lake in the middle of a sub-zero snowstorm. Thank the Creator for my rabbit-fur-lined briefs.

I'm not too sure how far we drove because I was too busy checking out the terrain and doing the scouting thing. But we did drive for a while before coming to the lake. We didn't have to travel very far on the frozen-snow-covered late before we noticed them. Them, being a herd of about 15 caribou nestled on the small island that was tucked into a corner of one of the bays of the frozen lake, about a half-mile from where we were. I was instructed to jump off the skidoo and load up the rifle, which in this case was a .22 magnum.

So, there I was standing on the frozen like in the middle of the snowstorm with no cover except the small snow bank about 100 feet from where I was standing. I decided to crouch down as low as I could get and see what my guide was up to.

He made a wide circle around to the far side of the small herd



caribou, and then I just watched as he stampeded them towards me. Well, this got my adrenaline going because I was not used to having a herd of these animals coming straight at me and I didn't know what to expect next. With my adrenaline stretched to the max, I found sitting still behind my little snow bank was no longer an easy task.

As soon as the herd was within the 100-yard mark of where I was sitting, I jumped up and picked out a target. I also had to make sure I didn't blast my guide out of his saddle at the same time. As soon as my target was in a position to make my shot clearly, I opened fire.

Well, I was impressed with how fast these caribou moved in the deep snow, and it took a couple of shots to bring one of them to a stop. By the time I decided to try to get the drop on another one, the rest of the herd was already well past me, hitting the shoreline and making their way into the bush.

We field-dressed the caribou as quick as we could because it was so cold that the warm blood was freezing before it had a chance to hit the snow. After that big critter was quartered, I placed a hind-quarter in the back my vehicle, and my guide returned to his family with the rest. That was a good thing, because I ate their wild cuisine like it was going out of style. I was just happy to put back into their freezer some of what I'd eaten when I was there.

I did get to bring home some caribou and enjoyed every bit of it, and even brought some to my community for the Elders try. I will always remember the time I spent with my newly-found extended family in the James Bay frontier. Today, I only wish I can

find the time and the resources to do it all over again. If any of the Pachano family from Chisasibi gets a copy of this story, thanks for the memories and your kind hospitality. This crazy old Algonquin from North Bay misses you folks and not to be too bold with my hinting, but I would love another chance at a caribou.



At the Holiday Season, our thoughts turn gratefully to those who have made our progress possible. It is in this spirit we say...

Thank You and Best Wishes for the Holidays and a Happy New Year.



Conseil Cri de la santé et des services sociaux de la Baie James の つけっ ちょうしゅう こうしゅう こうしゅう Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay wishes everyone in the Cree Nation

a Merry Christmas and a Happy New Year.

Have a safe and healthy holiday.

### Q Hydro Québec

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We take this opportunity to wish you a very Merry Christmas and a Happy New Year.

Michel Lemay

Manager - Administration and Community Relations Direction régionale La Grande Rivière et direction Production

# TURKEY SURPRISE ... AGAIN? WHAT A SURPRISE!

### By William Nicholls

Oh, what to do with the leftover turkey. The holidays always saw the bird being cooked, but not all of it is usually eaten the first time around, leaving easy pickin's for sandwiches, soups, etc. Just about everyone I know always has leftovers so I've included a couple of usual recipes and more.

#### Turkey and Rice Soup

A standard easy to make but thoroughly enjoyable little number.

#### Ingredients:

bones and trimming from 1 turkey

5 cups water

1 teaspoon salt

1 bay leaf

1/4 teaspoon poultry seasoning

1/4 teaspoon ground white pepper

2 medium carrots, sliced

1 cup whole kernel corn

1 cup chopped onion

1 stalk celery, sliced

1/2 cup uncooked rice

2 tablespoons chopped fresh parsley

#### Directions:

Combine turkey, water, salt, bay leaf, poultry seasoning and pepper in Dutch oven or large saucepan; bring to boil. Lower heat to simmer and cook, covered, 3 to 4 hours. Remove bones; cut off meat and return meat to broth. Add carrots, corn, onion, celery and rice to broth. Simmer, covered, 30 minutes or until rice and vegetables are tender. Garnish with parsley.

Makes 4 servings.

#### Light Asian Turkey Salad

Ingredients:

1 cup prepackaged teriyaki marinade

4 cups turkey breast

8 cups chopped romaine lettuce

8 cups chopped iceberg lettuce

3 cups shredded red cabbage

3 cups shredded green cabbage

2 cups shredded carrots

1 cup chopped green onion

1 1/3 cups crispy chow mein noodles

#### Fat-Free Asian Dressing Ingredients:

2 cups water

1/2 cup granulated sugar

3 tablespoons dry pectin

1 tablespoon white vinegar

1/2 teaspoon soy sauce

1 teaspoon salt

1/4 teaspoon garlic powder

1/4 teaspoon ground black pepper

1/4 teaspoon paprika

#### Directions:

Combine teriyaki marinade and chicken breasts in a medium bowl or re-sealable plastic bag. Marinate chicken for 3 to 4 hours. Prepare the dressing by combining all of the ingredients in a small saucepan over medium heat. Bring mixture to a rolling boil while stirring often with a whisk, then remove the pan from the heat to cool. When dressing has cooled, pour it into a covered container and chill.

When chicken breasts have marinated, preheat barbecue grill to high heat. Grill chicken for 3 to 4 minutes per side, or until done. Combine the romaine and iceberg lettuce, red and green cabbage and 1 cup of shredded carrots in a large bowl with the dressing. Toss well. Divide the tossed greens among four plates. Sprinkle 1/4 cup of green onions over each salad, followed by 1/3 cup of crispy chow mein noodles. When the chicken breasts are done, slice each one, widthwise, into bite-size pieces. Sprinkle the sliced chicken breasts over each salad. Place a 1/4-cup pile of shredded carrots in the center of each salad.

Yield: 4 salads

#### Jamaican Turkey Stew

#### Ingredients:

2 pounds turkey

1 Tablespoon vegetable oil

1 1/2 cups orange juice

1/2 cup reduced-sodium chicken bouillon or turkey broth

1 1/2 teaspoons orange rind, grated

1 1/2 teaspoons vinegar

1/8 teaspoon hot sauce

1 small bay leaf

1 teaspoon cornstarch

1 tablespoon water

In 5-quart saucepan, add turkey, orange juice, bouillon, orange rind, vinegar, hot sauce and bay leaf.

Bring mixture to boil; reduce heat, cover and simmer 45 minutes

cont'd on page 28

### RECIPES

cont'd from page 27

(or until juices run clear and meat thermometer registers 180 to 185 degrees F). Turn heat high, bring cooking liquid to a boil; boil 4 to 5 minutes or until it is reduced by half (about 1 1/4 cups). Remove bay leaf. In small bowl, combine cornstarch and water; stir into boiling cooking liquid.

Stirring constantly, cook until mixture is slightly thickened. Fold in turkey meat and serve over rice if desired. (Serves four.)

#### Turkey Divan

Ernie turned me on to this one, which he says is great tasting and mucho easy to make.

Ingredients (2 servings, double the ingredients for four, etc):

- 4 tablespoons butter
- 2 tablespoons flour
- 1 cup cream
- 2 cup diced turkey
- 4 spears broccoli (can substitute 1 10-oz. package of frozen broccoli)
  - 1/2 ts mixed vegetable seasoning
  - 1/2 c Parmesan cheese, grated

In a sauce pan, melt butter and gradually stir in flour to make a smooth paste. Slowly add cream and whisk until smooth. Place turkey in baking dish, alternating with layers of broccoli spears. Pour sauce over all and sprinkle on vegetable seasoning. Top with Parmesan cheese. Bake at 350 degrees for 20-30 minutes; cheese will be bubbling and slightly browned.

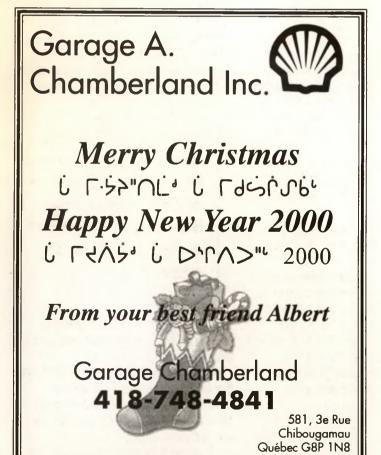
### A Few More Leftover Tips

To make a leftover fruit pie taste freshly baked, wrap it in foil and warm 10 minutes in a preheated 350-degree oven.

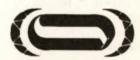
Jazz up leftover biscuits by splitting, tucking in a cube of Cheddar or Swiss cheese, and reheating in the microwave or oven.

To freshen stale rolls, seal in a paper bag, sprinkle the bag with water, and heat 10 to 15 minutes at 350 degrees.

To reheat leftover pasta without drying it out, warm it in a microwave. Or bundle tightly in foil, then heat in a preheated 350-degree oven for 15 to 20 minutes.



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Best wishes to our friends and clients in James Bay. We hope that you have a safe and happy holiday with your friends and family and that 2000 is a year of peace and prosperity.

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#### continued from page 6

came to visit me during in my admission in Wemindji and Val d'Or (it was very uplifting), and I am sorry in case I missed anyone.

I extend my sincere gratitude to these individuals who showed how much they care.

James Visitor, Wemindii

Wemindji clinic: Elmer Georgekish, John Mark, Frances Mark, Oliver Visitor, Edith Visitor, Elmer Visitor, Claraa Visitor, Beulah Georgekish, Jonnish Georgekish, Bessie Georgekish, Eleanor Georgekish, Daisy Georgekish, Isabel Mayappo, Kayla Mayappo, Mary Visitor, Ella Visitor, Tina Atsynia, Valerie Gilpin, Frances Visitor, Julianna Visitor, Craig Visitor, Rev. Doug McCormick, Elsie Visitor, MaryGeorgekish, Johnny Z. Georgekish, Vivian Gilpin, Tiffany Visitor, Reggie Mark, MinnieMark, Fire Department, Victor Blackned, Stanley Shashaweskum, David swallow

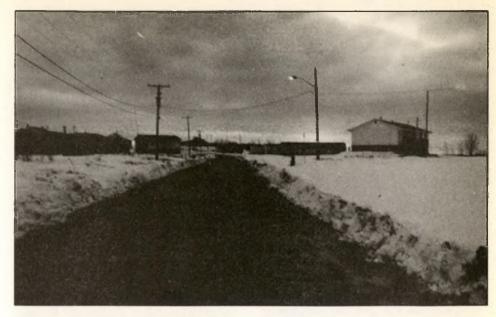
Val d'Or Hospital: Stella Visitor, Pauline Georgekish, Elaine Georgekish, Rebecca Georgekish, Daisy Visitor, Lorna Visitor, Gregory Visitor, Tanya Visitor, Elvis Hughboy, Valerie Stewart, Marshall Stewart, Stephanie Visitor, Sarah Visitor, Jacqueline Blackned, Evadney Kakabat, Betsy Asquabaneskum, Sam Hughboy, Sammy Hughboy, Betsy Hughboy, Eileen Hughboy, Daisy Hughboy, Deanna Hughboy, Helen Hughboy, Jonathan Hughboy, Whyms Hughboy, Minnie Mark, Reggie Mark, Earl Wadden, Billy Diamond, Ron Zachery, James Kitty, Beatrice Kakabat, Jerry Kakabat, Maggie Kakabat, Carla Kakabat, Robbie Tomatuk, Annie Saganash, Dorothy Tomatuk, Elmer Visitor, George Cheezo Jr.

### When good cops go bad...

On Nov. 10, 1999, another rendezvous for many Natives at the Palais de Justice de Chibougamau.

Some are offenders who happen to have been involved in a melee, disturbance of peace, etc., while planning a short stay in Chibougamau, and the are now being cuffed with an injunction under the justice system of Chibougamau.

Whereas others simply ignored the law



applied on the Native community, which community did not happen to have a justice system, but yet are also cuffed with an injunction under the justice system of Chibougamau.

One of the persons who happened to have ignored the law happens to be a friend...

Now! A little time back, I remember my friend telling me of an incident that took place in his very own home. For whatever reason, five police officers (well, in [this community], we called them Peace Keepers) barged into his home, left a mess and walked out.

He mentioned them walking out with what he had left to smoke, which was no more than 0.8 - or was it 0.6 - of a gram. I don't really remember.

But anyway, his name was called to face judgment and to listen to what the prosecutor had to say.

Two officers later released evidence and, with total surprise, my friend sees a bag filled with 10 grams of pot, rather than the original amount of 0.8 or 0.6 of a gram.

For some reason, either officer managed to shove a few leaves into the bag being used as evidence or the stuff grew with mold during the time it was kept at the police station.

Ask yourself. Was it natural or was it manufactured? Be the judge...

If I were police officer with an intent to bust, but can only manage to walk out with 0.8 of a gram, I'd be embarrassed. Which is

probably why the officers involved shoved in some extra leaves as evidence to make their superiors smile and also to have in them what could be described as artificial pride.

I can't say how many fast ones were pulled by these two officers but many were taken advantage of, being targeted by reason of them being considered foolish Indians. Many will ignore the situation due to the fact of that they are not willing to

"With total surprise, my friend sees a bag filled with 10 grams of pot, rather than the original amount of 0.8 or 0.6 of a gram."

make a bigger thing out of it, and they would rather put the situation aside and get over with it.

Don't get the impression that I'm saying it is okay to have in your possession marijuana. My point is [the community] should seriously check up on these two officers.

Trust me, they are two bad cops. I've seen it, I've experienced it and I know it.

**Anonymous, Cree community** 

### **LETTERS**

### Substandard housing = substandard health

Letter to The Nation:

This letter was sent to Romeo Saganash, of the Grand Council of the Crees.

Dear Romeo.

The main health issues are related to the chronic stress caused by dispossession, lack of access and control of traditional land resources, and the consequent imposition of poverty and a welfare economy.

Chronic stress is associated with poor nutrition (anemia - low blood iron - obesity, diabetes), a sedentary lifestyle, hypertension, diabetes, cancer and heart disease. However, family violence and addictions to alcohol and drugs are some of the most visible and clear

Poverty leads to substandard housing and massive overcrowding. The negative consequences of this have been extensively documented in the scientific literature and in Chisasibi in particular. Respiratory sickness and mortality, including worsened asthma, allergies, chronic headaches and sinusitis are some of the consequences.

The above statements are backed up by concrete statistics that demonstrate the health status of the Cree Nation is far below that of Quebec and Canada:

 Life expectancy is lower than the rest of Quebec by about 10 years.

• Fourteen percent of adults are diagnosed with diabetes, as opposed to 2.5 percent in the rest of Quebec. This means about 25 percent of adults have diabetes. This constitutes the third highest rate of diabetes in the world. Fifty percent of women aged 50 to 59 in Waskaganish have diabetes.

• It is estimated that within 15 years, 7 percent of adults could have kidney failure due to diabetes, and require renal dialysis.

 Thirty percent of children have iron deficiency anemia, compared to 10 percent in the rest of Quebec. This is due to poor nutrition and in some cases, may be related to lead poisoning.

• The death rate from injuries is two times higher that in the rest of Canada.

• The rate of chlamydia, a sexually transmitted disease, is 10 times higher than in the rest of Quebec.

• The rate of unemployment is higher than in the rest of Quebec.

• Fewer people drink than in the rest of Quebec, a result of community efforts to fight addiction. But there is a group of people who drink in binges, whose consumption of alcohol is higher than that of any other group in Quebec. At the same time, there are no addiction treatment services in the territory;

people cannot receive this treatment in their own language. What would happen if Québécois and Québécoises did not have access to addiction treatment in French?

Housing is a major problem that is affecting health.

- · Respiratory health is worse than in the rest of Quebec and Canada.
- · Cree are hospitalized twice as often for respiratory problems.
- The hospital stays of Cree for respiratory problems are three times longer.
- The death rate of Cree for respiratory problems is 2.6 times greater.
- Ten times as many potential years of life are lost due to respiratory problems.
- · Young children have a higher incidence of reactive airway disease (similar to asthma), the same pattern demonstrated to be caused by moulds in large studies.
- · These problems are clearly demonstrated in the scientific literature to be caused by poor housing: poor ventilation, high humidity that leads to moulds, worsened by overcrowding.

• There are 150 "sick houses" in Chisasibi.

- · Engineers documented the growth of large concentrations of Aspergillus and Penicillium, the moulds that cause disease (respiratory problems, decreased immunity (and increased skin infections, ear infections and pneumonia), headaches, allergies, among others; some strains of moulds have lead to kidney failure and encephalopathy (brain inflammation).
- The relative humidity of these houses is 50 to 80 percent, when the accepted healthy standard is 30 percent.
- Similar houses in Quebec City led to the immediate removal of inhabitants and the landlord was forced to rebuild the house. However, in Chisasibi, people are still living in these "sick houses" one year after a medical and engineering report was filed with the Quebec and Canada governments.

Houses in the Cree region are the most overcrowded in Quebec. The degree of overcrowding is unacceptable.

- Quebec has an average of 1.2 persons per house.
- Quebec Native reserves have an average of four persons per house.
- Chisasibi has an average of 7.2 persons per house.
- This overcrowding is also demonstrated using the number of persons per bedroom as an indicator.
- 1.7 percent of Canadian houses are overcrowded.
- 52 percent of Cree houses are overcrowded.
  - 70 percent of Cree houses in Chisasibi

are overcrowded.

- · There are inadequate mental health services:
  - No psychiatrist visits the territory
- Psychologists only visit each community 3 times a year
- There are no bed for psychiatric care in the community
- There are no treatment centers for alcohol and drug addiction in the territory nor in the Cree language

• There are few services for a population subject to enormous stress due to overwhelmingly rapid changes.

There are inadequate youth protection services.

 Youth protection workers have double the case-load than workers in the rest of Quebec, with less training and less professional support.

There is a general neglect on the part of governments for important health issues.

· Cree Leukoencephalopathy, a congenital neurological disease that is the leading cause of infant mortality in the Cree territory, was identified in 1986. However, in 1999, 13 years later, there is no comprehensive research program in place to look for a cause. A problem like this in mainstream Quebec society would have been the object of much attention, fund-raising and research.

In conclusion, because of all the adverse effects of poor housing on health, the situation in Chisasibi is a public health emergency.

Substandard housing leads to substandard health. Until housing is brought up to Canadian standards, all medical interventions to improve poor health become exercises in futility.

In 1988, the United Nations declared Canada the country with the highest living standard in the world. Unfortunately, Canada only ranked 10th in terms of equity.

This relatively large gap between the rich and poor is most evident in the poor housing conditions of the Canadian Aboriginal population in general and the Cree Nation of Chisasibi in particular.

This also applies to all other health services and to the imposition of a welfare economy on the Cree people by denying access to the resources of their traditional land.

In Chisasibi, poor housing began as a social issue, became a health issue, and is now a moral issue: a matter of equity, justice and fundamental human rights.

Dr. Robert Harris, **Director of Public Health** Cree Board of Health and Social Services. Chisasibi

#### 100-BIRTHS

Congratulations to my cousin Sylvia Blackned and Shaun Neeposh on the birth of their adorable daughter Shaylynn Grace Karaly Neeposh born on Nov. 14 at Chibougamau hospital at 9: 07 p.m., weighing 7 pounds, 12 ounces. Take care of your sweet little girl. From your cousin Marcella Weistche.

We would like to congratulate Sylvia and Shaun and on the birth of their new baby daughter born Nov. 14, 1999. Weighing seven pounds, 12 ounces, with a cute nose and lots of hair. Sylvia she certainly didn't get the dark black hair from you. Congratulations guys! Take the care of this of the sweet, adorable, cute little girl. From Bertha and Jermaine Blackned. Hey Sylvia, you think the my little cousin looks just let me when I was born East? xoxoxoxo

#### 101-BIRTHDAYS

These birthday greetings go out to my mom, Shirley Ann on November 16, 1999. Happy Birthday mom I hope you enjoy your day and I want to thank you for everything you have done for me, you and dad have made me the person I am today

and I love you. To my son, Austin on November 29, 1999. I wish you a very happy b-day my boy, I remember the first time I held you in my arms I wanted so much to cry because God gave me the gift of life and a very happy one at that, I love you very much my son. I hope all your dreams come true. Love Always your daughter Jocelyn and mom (Austin).

we wanna wish a Happy 7th Birthday to our boy Justin Mamianskum on the December-02-99 from MOM & DAD with a lot of kisses

Sending birthday greetings and wishing a Merry Christmas to my two big sisters, Joyce and Gloria and my one in only little brother Russell. You were all born in December and I was was the only one born in May, but I don't mind anymore because we are still happy family. I love you all! Love, "Joey" (Josephine)

We wish a very happy birthday to Lindsay Cote who will be 38 on December 23rd. We hope you celebrate in style with your wife, daughter and in laws, not to mention that the rest of the gang will be with a day later for Christmas and have a belated birthday cake.

Hey sweetie, who would've thought that we could make careers out of writing? Together we can make it all happen. I wish your all the best and a year filled with happiness. Yours always, love Abby. xo

I would like to say a very special Happy Birthday to my father John Mamianskum (whap) on Dec 21st, Happy ??th Birthday I won't tell the whole world How old u are... Don't Worry!! All I wanted to say was that I am grateful to have a father like you. You deserve it!! I love you with allmy heart and I miss you a lot...Love Andrea xox

Happy Belated Birthday to my nephew Derek Petawabano on Nov. 17. Sorry I didn't call to wish you a Happy Birthday, but I did remember it. Happy Birthday Love from Your Aunt Rachel and from neice Demera. Oh, and Boych too.

I want to wish a belated Birthday to someone special in my life. My Mom, Who celebrated her Birthday on November 20, 1999. Her name is Louise Kitchen. I just wanted to let you know that i love you very much and thank you for been there when i

needed you the most. I hope you had a wonderful day. Love your daughter Carole

I would like to send a belated birthday wish to my mother Rose Bowen who celebrated her 40th birthday on december 2nd. Real sex starts at 40 so get giggy with it! ha ha! We love you. from daughter Sharlene and grand-children. And dont forget the rest of the crazy ones! Jane and Cindy! We wish you all the best for the year to come. We love you....again! xoxoxoxoxozzzz....

For you my husband, at christmas and birthday...your love is the gift I treasure most...We do not need to give each other Christmas gifts..For we have been giving presents to one another, althrough the world. Our gifts do not come wrapped in fancy paper...Tied with satin ribbon.. They need no other embellishment...They are gifts of caring, loving gentleness. understanding...Little unexpected gifts likw a smile of approval...A hug or laughter...I wish you much happiness at this special time of the year... I give you gift of my constant love... and I hope you always respond to me with



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your love for that is the gift I treasure moost... Merry Christmas and happy birthday to you my love...Have a Happy Holiday Season and a Wonderful new Yearr!!! Love Always; Brenda-Rose W.Jolly xoxox

Daddo, I love you very much and can't wait have you home from the trap line for little while. Mummy and me are planning to make your birthday real special and grnadma on Grandpa Ed will be here to help us. I got you some real good stuff this year and know what? I'mreally good at tearing open presents now so I can help you open yours. Happy birthday daddo. Love always, your babyskins, Shaiyena.xo.

Wishing a very happy birthday to all our children who were born in December: Joyce Krystal Jacqueline on December 22, Gloria Jessica Dawn on December 26, Russell Richard Jackson on December

29. You are all very special and we love you very much! Mom and dad.

#### 103-ANNIVERSARIES

Belated Anniversary greetings going out to Florence and Howard Hester who celebrated their 8th anniversary on October 11,1999. Many more to come!! from A.J.( waskaqanish)

Happy 1st anniversary to Suzie and Walter Rupert on October 9, 1999. Hey, Suzie, l'temps pass vite trouve pas? Ca tout l'air avon etait tous ocuue?? En tout cas prends bien soin de ta "petite famille" Joyeuse anniversairre. Pauline & Ben

Our parents, you're so important to us. Without you both, nothing would matter. You both showed us you guys care by your concerned words. Without you both, life is not worth living for. Because each day we see both your faces saying carry on and that keep

us going to face another day with you guys. We know we can rely on you both when we need a helping hand. You both give us hope and strength for better tomorrows. You both are so important to us there aren't any other parents in the world could ever take your place in our lives and hearts. And we want to both to know that we love so much. Happy 17th anniversary to the two most important people in our lives, our parents... Daisy and Andre Blacksmith on Nov. 7, 1999. With love always and forever! Ricky, Willie, Harriet, Jermain, Pamela, Gabriel, Grace Tanya, grandchildren.xoxoxoxo

#### 200-FOR SALE

Tent for sale. 40 X 60 feet. Aluminum steel frame, no centre pole along with coverings (white tarps). Used only two summers, still in good condition. Price: \$23,800.00. First come and first serve. For more information don't hesitate to call. Cree Nation of Eastmain C/O Ricky Gilpin or Roger Weapenicappo at 819-977-2262 or 2263. Message: 819-977-0211.

#### 300-PERSONALS

There is someone out there of whom I really admire and love. I love her in every way possible. I think about her everyday of my life. I would like to let her know that, she's still the one I love. You'll always be inside my heart and I love you! bye, from someone you know. Have a holly, jolly Christmas - to all my friends, family, co-

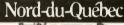
- to all my friends, family, coworkers, little bubs et al. I hope you all have a wonderful holiday season and a happy new millennium. Rhonda

Saying hi and hello to my friend jim. Hope to see you in CNIT. Bye. From, you know me. Take care!

Hi, I'm tired of getting nothing in my email. So I was hoping someone could maybe



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The Council of Commissioners,

staff and students of

the Cree School Board

wish a very

### Merry Christmas

to everyone in the Cree Nation of Eeyou Estchee.



write to me. Who knows, maybe we'll meet someday if you're around the James Bay area after so many emails, cool eh? Anyway I hope to recieve email next time I check (which is pretty often). And I will respond, k? So here's my a d d r e s s, Nii eeyou@hotmail.com

MULTIPLE greetings, congrats, best wishes and hellohow-are-ya's going out to Mama V.R., who celebrated her 49th (or so) birthday, and to all my relations, friends and fellow travelers on the coming Holidays and Y2K festivities, and to a special someone (R.S.) - I love you dearly.

We search for our soulmate as we walk through life. The one with whom to share joy and strife. The one true love, the one best friend. The one with whom to stay until the very end, Whose unconditional love does show. How each day fonder the heart does grow. On December 3, 1999, two people came together and become man and wife, and we would like to congratulate them. MR. MRS. DOMINIQUE SWALLOW, we hope that your day was as special as you both pictured it. Thank you for inviting us, unfortunately, we could not attend this special day, but we send our congratulations. May you forever have a love which will not fade, you'vegot something special going that many people aren't so privileged to experience, so make the best of it!From Diane and Johnny in Hull.

My dear husband Melvin Moar, I just want to take this opportunity to say how much I love you. I wake up every morning by your side and I thank God everyday for a wonderful husband He has given me. When I look into your eves I see the love you feel for me and that makes me love you all the more. I wish I could take back the things I said that hurt you but I can't and all I can say is I'm sorry and hope that you can forgive me. I love you my husband and I hope you will never forget that. My love for you will never change no matter what people say. God will give us the strength to be strong and grow together in our minds and souls. Love Always your wife, Jocelyn Moses-Moar

MESSAGE: Dear Fidelio, I

Thought of you today You are always on my mind Would like to keep you there So I can do whatever I want I would like to say good bye, But goodbyes are hard, So it is best we leave it at "Until the next time we meet". I love you and please don't forget that! Fidelio

We would like to say Hello! to our sweet little nephew in Wemindji, Simon Joseph William Jonah. we just want to let you know that we miss you so much and we hope you will come down and visit us again soon. We love you and miss you so much With love and lots of kisses. from us here in waskaganish

This seems like the perfect time of the year to tell you how much you mean to me, and let





The management of the Troilus Project would like to thank their employees for their efforts in the success of the Troilus Project and wishes all of its employees, and the Cree Nation as well, a wonderful holiday season and prosperous new year.

pretty often). And I will respond, k? So here's my address. Nii eeyou@hotmail.com

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This seems like the perfect time of the year to tell you how much you mean to me, and let you know that your constant love and support have been the most important things in my life. Without the two oof you, I wouldn't be who I am: your confidence in me has helped me to succeed. You have always been exactly what I needed (even though I didn't always know it at the time). You gave me applause when I succeeded and shoulders to cry on when I went through tough times. You gave me faith when I doubted and courage when I was afraid. In every situation, I knew I could count on you and that you loved me and believed in me. I want to take this opportunity to thank my wonderful parents a Merry Christamas and a happy new Millenium "2000" Love always: Your daughter Brenda-Rose W.Jolly (Nemaska)

Rabbits for sale. If you are coming down to Val d'Or and would like to buy some rabbits please call to reserve the amount you would like at 819-757-3110. You may leave the message in English. Looking for a long lost friend "Rolland Laroche". Si tu me reconnais appelle moi. Indice: Tu as appeller ta fille apres moi. I'm French, 30 years old, artist painter interested in different Indian civilizations and their history. My wish is to communicate with one or two people. Cassandra Leupard 20, Rue de Dijon 70100 Arc les Gray, France







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- The Aboriginal Healing Foundation was set up in 1998 with funding from the Government of Canada. We received a one-time grant of \$350 million to provide project funding and to cover our expenses for up to 10 years. The Foundation is an independent, not-for-profit organization. It is not a government agency.
- The Aboriginal Healing Foundation's mission is to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the residential school system, including intergenerational impacts.

Our vision is one where those affected by the legacy of physical abuse and sexual abuse experienced in the residential school system have addressed the effects of unresolved trauma in meaningful terms, have broken the cycle of abuse, and have enhanced their capacity as individuals, families, communities and nations to sustain their well being and that of future generations.